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a comparatively easy task, and that here physical difficulties and privations will alone have to be surmounted. Should all go well, you may, I think, count on my being near the great object of my research and the termination of my labours about the time of your anniversary meeting next May.

"Arrived at the Karakul, I shall find myself placed in a peculiar position. Alone in the heart of Central Asia, it will be a subject of much consideration whether an attempt should be made to return to India through the frontier tribes, or the shorter and, perhaps, safer way into Russian Turkistan should be followed. The latter would be desirable, since a connected series of observations, carried on from Booriji, on the Indus, across the Pamir and into the basin of the Jaxartes, should secure valuable scientific results.

"I will not fail to report the progress of the expedition as far as is practicable; but postal communication, even up to Gilgit, is, at this time of the year, very difficult.

"May I beg you to be good enough to remember me kindly to the Council of the Geographical Society, whose good wishes for the success of the enterprise I feel sure that I have, and

"Believe me, my dear Sir, yours very truly,

"To Sir R. Murchison.

"GEORGE W. HAYWARD.

"The Kashmir Government is trying to dissuade me from going *via* Gilgit, not wishing an Englishman to see the exact state of that frontier. The dangers are, I think, exaggerated by the Kashmir officials, and I feel certain that every obstacle will be thrown in the way of proceeding beyond the Gilgit frontier. I shall find it very difficult to communicate with the Yassin or Hunza and Nagar people. The Maharaja has himself told me that only lately the Hunza people have made a raid and burnt some of his villages, and yesterday the news was received here that the Kashmir commandant of the Gilgit district had caught half-a-dozen of the Hunza folks, had mutilated them and then killed them, so that reprisals seem certain. It is impossible to say how an Englishman may be received, or if even they would allow him to come on. Even then he might not be allowed to proceed beyond Yassin or Hunza, and thus the prospect of being able to penetrate to the Pamir seems limited. However, I shall make the attempt; and if not allowed to go on, or even to enter from Gilgit, it will be a satisfaction to have tried one's best. In the event of having to turn back, an attempt must be made from some other frontier. I believe that I shall eventually succeed in the object of my labours, but it may take months, nay, years, to do so.

"I find that *Kashghar* is the proper rendering of the northern capital of the Kush Begie, and not Kashkar, as given on my map. The word was written out for me in Turkistan, and I have mistaken the *g* for *j*.

"It would be desirable if the elevations, as given on my map, &c., were computed by some one appointed by the Society's Secretary. I believe they are all somewhat under the true elevation, and, the boiling-point of water having been recorded, will admit of correction.

"By computation, according to the tables used by the Survey Department, I make the following to be the true elevations:—Yarkand, 4076 feet; Yang-hissar, 4632 feet; Kashghar, 4512 feet."

The following paper was then read:—

*A Visit to Easter Island, or Rapa-Nui.* By J. L. PALMER, Esq., R.N.

[EXTRACTS.]

It will suffice to say that this island is about 12 miles long, by 4 in its greatest breadth; in shape like a cocked-hat, its ends bluff

and high, and there is a tall hill (1100 feet) in its centre. There are no trees. In many parts of the island, which is entirely of volcanic origin, are craters of large size; but they have been long since extinct, and no tradition of their activity remains. I may mention one or two of them.

Terano Kau. This is at the south end, is about a mile in diameter at its brim, and about 700 feet deep. The bottom is of bog and sedgy grass; pools of water are scattered about it.

Terano Hau, much smaller, and quite dry. Here is the quarry of red tuff, from whence the crowns of the images were dug.

Otuiti, the Little (iti) Hill (otu), at the north-east end of the island. This is very similar to Terano Kau, but smaller. It stands isolated in a large plain, and from the grey lava of which its sides are composed all the images are made. Near the Terano Hau is a large hill of obsidian, which is capped with some kind of white earth. I was not at its summit. All the hills are rounded, and the soil on their slopes, which consists of decomposed lava, is very fertile.

The appearance of the natives has been commented on by nearly all visitors, especially the early ones. Mendaña says many were almost white, and had red hair; they were well-shaped, and of such stature that they had much the advantage of the Spaniards. Roggewin (1722) says the same, and so does Cook. The last account, sent by a Jesuit missionary (1864) to the Superior of his Order, agrees thoroughly: that among Polynesians they most resemble the Marquesan islanders; the features more European in type; as a rule, they were slightly copper-coloured, but many quite white. Three skulls were brought home, two of which are in the Museum of the Royal College of Surgeons.

"In their habits they were all thieves, and distrusted one another," says Frère Eugène; "and as the island abounds in grottoes and artificial hiding-places, these were, in consequence of their filchings, constantly in request." This disposition has now (1868) been entirely removed by the teaching of the Fathers, as we can vouch. They seem a very good-tempered race, indolent, fond of adorning themselves after their own fashion, very dexterous in plaiting grasses and carving wood, which they do with splinters of obsidian.

Their language has so much altered that it is impossible to say what it was originally. We gleaned a good many words, generally Polynesian. In Cook we find that the Otaheitan Oedi-di could not make himself readily understood. The Fathers told us the language was very poor.

The houses they now live in are much smaller than formerly. They are something like a canoe upset: a framework of sticks made, and on this grass is thatched. A fair-sized house now is 30 feet long by 12 or 14 broad, and  $5\frac{1}{2}$  high. But they *were* 200 feet long; and those used for their assemblings, dancings, and choral purposes, were raised on low stone walls, on which thatching was arched. The house is windowless; no hearth nor fire; one aperture in the side, of about 18 to 20 inches square: this is closed by a net, to exclude the fowls. As the natives pack pretty closely in these, the heat and smell are indescribable.

Before the missionaries came these people believed in one God, a spirit, from whom and by whom they were made from the earth, not as a pot or image, but as a plant; that they were his children, but that there was no female deity. They did not worship images, although they had plenty of little wooden ones, which they hung up in their dwellings. Nor were the giant images, soon to be mentioned, objects of worship. *Taboo*, for persons, as well as *rahui*, for possessions and crops, were in full force, as in the other islands.

In burying their dead, all that was done was to swathe the corpse in a bale of grass and sedge, and lay it on the cemetery platform, with its head to the sea, each tribe having its own platform. They, for this reason, dislike Christian burial; and just before our visit (1868) a woman, whose child had been buried, rose at night, exhumed the body, and deposited it on the platform of the tribe, which was some 2 leagues distant. All the survivors of these people now are massed at Angaroa.

We were not able to find out much of their history or their traditions, for many reasons. All we learnt from the Jesuit Fathers was that it was a current belief that many centuries ago a large migration took place from Oparo (Rapa-iti) hitherwards; that the chief or king was called Too-koo-i-oo; that for some time he lived at Otuiti, and caused the images to be made; that subsequently he went to reside at the Hare-maia, at the Terano Kau; that the images followed him of their own accord, walking by night; that some went upon the platforms, others were left on the road, where now they can be seen; that at his death he disappeared from earth in the form of a butterfly (called purupuru), and the small people now call, on seeing these insects, which are not very common, "Tookooioo! Tookooioo!" There is no hint as to his reappearance. From this migration the island is called Rapanui. Oparo is distant above 1900 miles due west.

I must now speak of the remains, which apparently have been made by a race passed away, although it is possible that these

people may have partially continued their construction and fabrication. Those of the most modern date are the wooden "household idols," though not *idols*, really lares or teraphim.

These are very various, many peculiarly grotesque; some I saw of immense age, some made only a few months. With regard to those which are carved in human shape, they are generally of undoubted male sex, and give the impression of a human body when flayed. They are a foot or more in length, made of a dark compact wood (Toromiro, an *Edwardsia*); the profile strongly aquiline, the lips apart, so as to give a grin; obsidian eye-balls; a small tuft on the chin; the ears with long, dilated lobes; the figure a little bowed; arms by the side, and the hands flat on the side of the thighs. They are very well carved. The female figures are ruder and flatter, as well as larger in size; a small tuft on the chin also; the attitude that of a pancake Venus de Medici. Lizards, sharks, fowls, and other things were also carved; some are in the possession of the Rev. Wm. Dearden.

On the heads of the male images are carved, in very low relief, the most peculiar figures, evidently mythic; sometimes a double-headed bird, or a fish, or a monkey, or lizard, or some figures in which cannot be recognised a likeness to anything. I saw but one female figure thus adorned. Although they still carve them, I believe that the present people are not aware of the myths they represent; we could not find it out. These *Lares* were not worshipped.

The next remains which are of the greatest age are the sculptured stones on the brink of sea-cliffs at the Terano Kau; they are at the part where the last lava-stream issued, and now overlook the sea. The blocks are of various sizes, carved *in situ* with rude tortoise-form, or have odd faces made on them. The vervain-bushes and grass much obscure them; and I was much pressed for time, and my visit was at that most unfavourable time midday, or I should have been able to trace and sketch many more than I have been able to do. They are very worthy of study.

Close to the blocks, in irregular rows, are a number, say eighty or more, of houses, of great age, now not used, and mostly in capital preservation.

Each house is oblong oval, built of irregular flat pieces of stone; the walls rise to about  $5\frac{1}{2}$  feet, the door being in the side, as in the present grass ones, and of the same size, always *towards* the sea, 20 inches. The walls are very thick, 5 feet at least, which makes the entrance quite a passage; on entering are found for the side walls slabs, say 4 feet high, and not so broad, ranged upright; above these, small thin slabs were ranged like tiles overlapping, and so

gradually arching till the roof was able to be spanned over by long thin slabs of 5 or  $5\frac{1}{2}$  feet. The roofing slabs being not more than 6 inches thick and 2 feet wide. The interior, or Big Hall, would be in dimension, 16 paces long, by 5 wide, and fully  $6\frac{1}{2}$  feet high under the centre slab.

The passage or door leading to it was paved with thin slabs, and under these was a kind of blind drain, which extended to the distance of about 6 feet outside, and there also was covered with flat slabs, its dimensions being still those of the passage; it was carefully built, squared, and terminated abruptly and squarely.

In these drains I was informed the dead men (*heaka*, victims) were kept till required for the feasts.

Outside this Big Hall, and at right angles to it, were smaller chambers; these did not usually communicate with it, but had special doors from the outside. I was told they were generally used as women's apartments.

The upright slabs which formed the wall of the Hall, and the roofing slabs, were painted in red, black, and white, with all kinds of figures and devices; some were like geometric figures, or rapas, M'hanus, Eronié, faces, birds, Hiki Naiti, and other figures. Among these mural paintings were rude tracings of sheep, horses, and ships with ratlines to the rigging. These were all very new, and have misled some to the impression that the structures were equally recent. There was no apparent pavement in the Big Hall, and in many of them a great quantity of small univalves like periwinkles was found.

It was in one of these, the most south-westerly, that the Image Hoa-haka-nana-Ia was found and removed. It was but a small house about 20 feet across, and two chambers communicated inside with it, no painting on the slabs could I trace, the doors were always towards the sea. We inquired, but were all told that in no other house was there another image.

The Papakoo, or cemetery, is a terrace or platform, generally near the sea, made of the rolled sea-stones, faced seawards by a strong wall made of large irregularly square stones, fitted together without cement; the ends of this terrace are whitened. These terraces are about 100 yards long; one or two were found without the facing wall,—they were probably unfinished.

There were a few inland, but I have no notes of them, except that on the flank of the Terano Kau, leading from Winipoo, there was a moated enclosure, and at one side of it a raised terrace, overgrown with turf and grass, yet, we were told, a papakoo, and near it a small trunk image, like Hoa-hava, three-fourths buried in the soil.

Where there was a solitary small image, we were led to infer a papakoo had existed; as to Hoa-hava, we were told, "Many, many dead round about!"

The square structures used for sepulture I noticed under the head of houses, they were whitened, and I could not learn for what individuals in especial they were used.

I must now describe the images, &c., the platforms on which they stood, with the peculiarities found in their neighbourhood, as no images stood on the papakoo in a like manner; and to begin with the platforms.

These structures can be seen on nearly every headland, and, as a rule, they are at no great distance from the sea; being built on the sloping land, the sea-front is always taller than that which looks landwards. They are variable in size, sometimes very large, and, to give an idea of them, I had better perhaps describe a very fine one which is on the coast, half-way between Winipoo and Otuiti: I have usually called it the fifteen-image platform.

Seawards, just where the ground becomes broken as it nears the cliffs, is built a very stout wall. The height of this is now very much obscured in consequence of rubbish, broken images which have been toppled over, and vegetable growth, as reeds, &c.; but it seems about 7 or 8 yards. The stones, which are large, are irregular both in size and shape, though more or less four-sided, and some fully 6 feet in length, unhewn, and fitted together without cement or mortar, but with great exactness.

This wall is built flat and level at the top, and is about 30 feet broad, by 100 paces long, squared at each end; parallel to the sea-shore in its direction. This constituted, in fact, the platform, on which were thin slabs which served as pedestals for the images.

Landwards, it seemed to be not much more than a yard high, and on this side also was much dilapidated, especially about the centre.

Before it, in this direction, was a smooth space or terrace, of the same length as the platform, but of four times its breadth, at least; and this terminated in front by a low façade or step, built of stone and about as high as that of the platform seemed to be from the same point of view. The terrace sloped gently to this step, and the ends were built square and raised above the adjoining ground, so as to join the ends of the platform. The image platform was strewn with bones in all directions. They were very old and weather-worn, but bore no marks of fire on them. The images had been thrown down in various directions, and were all more or less mutilated.

The débris prevented my being able to see if there was any crypt

under these images, or in the platform, as at Winipoo, and the openings must have been either at the ends of the platform or in its sea-front, I think, if any exist.

At a little distance from the low terrace, and somewhat near the centre line, was a red pillar or cylinder of red tuff, standing on an area paved with large smooth sea-worn stones. This pillar stood on a low pedestal slab of the same material as itself.

It was about 6 feet high, and as much in diameter; its top was flat and was cut away a little on each side, so as to make a step or shelf. On it I found two skulls very much perished, which, from the dentition, I judged to be of youths 12 or 14 years old. The faces of these skulls were directed towards the platform.

Again, in a direct line landwards, and at about 80 or 100 yards from this, is one of the low, slanting, saddle-topped pillars used for cremation. It is of red tuff also, but only  $4\frac{1}{2}$  or 5 feet high; as there is a very fine one at Winipoo, I append its description.

On a paved area, similar to that of the *Allar* (?), is a pillar of red tuff, in height  $8\frac{1}{2}$  to  $8\frac{3}{4}$  feet and  $3\frac{1}{2}$  feet square. The top projects forwards, and ends in two *horns* with a saddle-shaped notch cut deeply between them. Each horn had a face traced on it, in very low relief; but that to the north-west has crumbled away. The projecting part is indicated as low as the breast, lower down a round projecting navel is marked, and just above, where the pillar joins the area, the fingers are sculptured flat and clasping the hips, as in the images.

We were told victims (*heaka*) were burnt here; at the foot of one pillar we found many burnt bones.

The images are now all thrown down. In no place, we were assured, is one on its platform. They are very numerous, even to hundreds. In my walk to Otuiti I began to count, but found them so plentiful as to render it lost time.

They are made of but one material, a grey compact lava (Trachyte), found in the crater of Otuiti; and there is a distinct *slide* for them to be taken out by, so to say; and imperfect ones are found. In form they are trunks, terminating at the hips, the arms close to the side, the hands sculptured in low relief and clasping the hips.

They are flatter than the natural body. The longest I measured, 34 feet; the usual size 15 to 18. The smallest, as Hoa-hava,  $4\frac{1}{2}$  or 5 feet; and these were more boulder-shaped. The head is very flat, the top of the forehead cut off level, so as to allow a crown to be put on. This was not done till the image was on its platform.

In the giant images found outside the crater of Otuiti, the head seemed to project before the line of the trunk, which I did not



observe in any others. These were of the largest size; the head and neck measured full 20 feet. Many of them were upright, embedded in the soil, and were those in the best preservation. Those inside the crater were also of great size, and very weather-worn; they seemed to differ a little in profile, and also to be the oldest in the island of those I saw.

The face is square, massive, and sternly disdainful in expression, the aspect always upwards. The peculiar feature is the excessive shortness of the upper lip or the upthrusting of the lower one, which would produce the same effect. (This gesture is now and then seen in the present race.)

The eye-sockets are deep, close under the brow; and, as far as we could make out, eyeballs of obsidian were inserted, but we were not fortunate enough to find any. The nose broad, nostrils expanded. The profile, I have said, varied a little in various images. The ears were sculptured always with very long pendant lobes.

The beautifully perfect one, Hoa-haka-nana Ia (each has its name), which is now in the British Museum, was found in the stone house called Tau-ra-re-gna, at the Terano Kau. It is elaborately traced over the back and head with rapas and birds, two of which much resemble the apteryx. It was also coloured red and white, but this colour was washed off in its transit to the *Topaz*. Its height is about 8 feet, and weight 4 tons. It was found buried waist-deep in the ground, had no crown, its face turned from the sea, as those of all the others were.

It was the only image under cover, though some idea has been that there were some submerged in a cave. We believe that this was entertained by misconception of some mural paintings found in one.

The crowns (Hau) which were put on these images are made of red tuff found in the Terano Hau crater, down the outer slope of which were as many as thirty waiting for removal to the various platforms. The largest I measured was  $10\frac{1}{2}$  feet in diameter. In shape they are short truncated cones, or nearly cylindrical.

In the coast-track both to Otuiti from Winipoo and from Anakena, many of these images were found on either side of the way; but on the mid-island track I passed but two or three. These were all very large,—24 to 33 feet. They all lie face downwards.

The number on each platform is very variable, nor are they of uniform size on the same platform; at one (the north-east) end

of the fifteen-image platform, some five are quite dwarfs in comparison to the rest. They all faced landwards, when in position.

The implement used in carving these was a long boulder-pebble, in shape somewhat like a large rolling-pin or incisor-tooth, with an edge produced by chipping and then rubbing down with obsidian-dust. There was but one seen; it is now, I believe, in the British Museum. It was given by the Fathers to Commodore Powell. Its name was Tingi-tingi.

Our argument in favour of the images being the work of a former race is this same lack of chisels.

The paper will be published entire in the 'Journal,' Vol. xl.

The PRESIDENT said that Mr. Palmer described the island in so graphic a manner that all who had listened to the paper must be willing to return their best thanks to him. The gigantic monuments, specimens of which have been placed in the British Museum, open out a large field of inquiry. How is it that this little island, only 12 miles by 4, contains these immense statues? They seemed to point to former times, and to a powerful people.

Mr. C. MARKHAM said, in reflecting upon the origin of the civilization of Peru, one naturally turns first to the east, for it is almost certain that the Peruvians had no communication with any civilization on the American continent to the north, either with the Muyscas or with Mexico. He had always looked to find some stepping-stone by which the Peruvians might have reached the west coast of America from Asia, and it now struck him that it was possible Easter Island was such a stepping-stone. Captain Cook in his account merely conveyed the idea that there were six or seven images on one platform, but now Mr. Palmer had informed them that there are many hundreds scattered over the island. He thought it was impossible to suppose that any people permanently established there would have been in the habit of constructing these gigantic works. It might have been that, ages ago, when the route was first found out, migrations continued year after year, and people arriving on this island, and finding the monuments of their comrades' presence, continued the works. Of course this was but speculation, but it is strengthened by what is known of Peru. In that country there were two distinct civilizations, of different origin; one the Quichua, the other the Aymara, near the lake of Titicaca. The Quichua works consist of walls and slabs of masonry, but with no carving of any description, beyond a few representations of serpents in relief. The Aymara works, on the contrary, are covered with images and sculptures of various kinds. These are found especially on the islands of the Lake Titicaca, and in the ruins of the city of Tiahuanoca, at its southern end. When the Spaniards conquered the country there were at Tiahuanoca ruins of platforms similar to those on Easter Island, upon which were statues also resembling, to a certain extent, those of Easter Island. They represented giants with enormous ears, and with crowns on their heads, or conical caps. There, however, the resemblance appeared to end, for the Aymara images were very ornate. Curves or circles ran around the upper parts of the caps, and circles of human heads were placed just above the foreheads. The ears had long pendants ending in human heads, and there were also curves running from the corner of the eye and terminating in serpents crawling all round the neck. Some had necklaces of human heads. One of the old Spaniards who visited the ruins says that the images were not confined to the platforms, but were "marching all about the country," and through the rivers, in vast quan-

titles. It was impossible not to be struck with the resemblance between these remains and those on Easter Island. Acosta informs us that the Peruvians were in the habit of sending boats to certain islands, but that is all that is known of their navigation. Mr. Palmer had told him, that further to the eastward, on Malden Island, between Tahiti and the Sandwich Islands, a masonry platform has been found under the guano somewhat resembling those of Easter Island. This was another indication of the direction which the Peruvians might have taken. He looked upon it as perfectly clear that the present inhabitants of Easter Island are simply Polynesians, although the vocabulary of the island has not yet been collected to any great extent, and that they cannot belong to the race that erected these enormous works. As it was difficult to say what number of years it had taken to accumulate the guano found above these masonry platforms, he thought Captain Peacock might be able to give some information on this point.

Captain PEACOCK said, in some parts of the Chincha Islands he had found the guano 120 feet deep. He had examined some of it, cut into inch cubes from the lower portions, with a microscope, and found the layers very distinct, one above the other, like the leaves of a book, and he had calculated, from what he considered twenty-four hours' deposit, that four thousand years must have been occupied in accumulating the guano to a depth of 120 feet, but of course this was to a certain extent a speculative theory.

Mr. P. P. BLYTH said, he visited Easter Island in 1826. The people were a very fine race, and he was delighted to hear that missionaries have been there, and have succeeded in somewhat ameliorating their condition. They did not resemble the people of Tahiti, being perfectly white. The island is far too small for them, affording no room for an increase of population.

Admiral BELCHER said, in 1825 he visited the island in the *Blossom*. Thirty-six persons landed, and, at first, it appeared as though they would be received in a most friendly way; but, when the first lieutenant began to distribute his presents, the natives were dissatisfied, and began to throw stones. The landing party were driven off, many of them being severely wounded. The women of the Marquesas Islands are reputed to be the finest in the Pacific, but those of Easter Island surpass them. The men are of much greater stature than the Peruvians. Terraces, similar to those on Easter Island, are found in Tahiti, and several of the low islands of the Pacific. They are cut with remarkable accuracy, some of the stones being from 4 feet to 5 feet long, 16 inches in depth, and 18 inches wide.\* The ornaments worn by the natives of Easter Island are precisely similar to those worn by the natives of New Guinea. He met with some natives on one island who had been driven there out of their course. They had intended to go west, but had been driven to the south-east. It was not, therefore, improbable that some might have been driven to Easter Island from Tahiti, in their double canoes, which are about 80 feet long. The language of the island is also totally different from that of Peru. It is the language of the whole of the Sandwich Islands, or South Sea group, and is also the language of New Zealand. It was, therefore, perfectly useless to look to Peru as their origin. Figures somewhat similar to those which had been described continue from Peru up to Belgring's Straits. Some

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\* Extract from journal :—

"Eleven steps of 5 feet 4 inches by 3 feet 9 inches, each stone squared, making the perpendicular height to be 44 feet; lower stones, 3 feet; length at base, 240 feet (external measurement); width, 78 feet; height, 44 feet. This immense structure is raised on a rocky, paved, basaltic base—blocks of first course 4 feet 6 inches by 2 in height. Two inches within this course, 3 tons of stone rounded by attrition (beach or torrent), but squared on the longest sides, leaving the projecting ends convex. All the angular outlines were of worked coral slabs, and exhibited a white glaring mass. The summit had images, but of small size."

in British Columbia are most beautifully cut and engraved, having rather an Egyptian than any other form.

Mr. A. W. FRANKS said the tradition of the Easter Islanders seemed to point to one of the islands of Polynesia as their origin. This question must, to a great extent, be settled by nautical observations as to directions of currents, &c. The natives themselves say they came from Oparo, one of the Austral Islands. With regard to the origin of the stone images, it seemed to him that the small wooden figures, which are still made and sold to visitors, bear a certain similarity to the stone images, which would scarcely exist if the present inhabitants were not intimately connected with the race that formed the earlier statues. The modern images show the same peculiarities in the ears, as well as in the projecting bones of the ankles and wrists. In all alike certain parts are left in high relief, while other equally prominent parts of the structure are not exhibited. There is a similarity, too, in the peculiar way of drawing the back-bone. One of the large images has on its back representations of three of the little dancing-paddles or clubs which are still used by the natives in their dances. The inlaying of the eye-balls with obsidian, too, is characteristic both of the wooden and the stone figures. All these little points of resemblance led him to the conclusion that all the figures were the workmanship of the same race, though, no doubt, there was a considerable difference of time between them. There has been a considerable change in the style of art in the island since the days of Captain Cook. The attenuated wooden figures alluded to by Mr. Palmer are of recent date; those of the times of Captain Cook are plumper, without such excessively projecting noses. As, then, a change has taken place in modern times, it is not improbable that previously a change had occurred sufficient to account for the difference between the wooden figures and the stone ones. The Islanders themselves say that the statues were those of chiefs; if so, this would resemble the practice in Sandwich and other islands of the Pacific, stone being substituted for wood. The difference of material might be accounted for by the scarcity of wood in Easter Island, there being no forest trees there of sufficient size for the purpose.

Admiral BELCHER said, the figures and ornaments brought off to the boats in 1825 were entirely of stone. When the landing-party would not purchase them they were thrown into the boats, and on the seamen casting them overboard the women dived instantly and recovered them before they reached the bottom.

Sir GEORGE GREY said his views coincided with those of Mr. Franks. The New Zealanders, like all the Polynesian races, have a peculiar facility in the art of carving, and they delight to practise it. They are rather an idle people, and like to occupy themselves in carving or making nets, or other employments of that kind, during which they can talk and feast. The New Zealanders carve images in wood, extremely like those on Easter Island, for the purpose of commemorating their ancestors, and they give to them the names of their forefathers. The Polynesians are also an exceedingly imitative and jealous people: anything that one chief possesses others must possess also, if they can possibly obtain them. There is in New Zealand a tradition among the natives that in the country from which they came originally the people carved in stone, and he (Sir George Grey) had in his possession a small stone image of a kind of red basalt, a sort of stone which is not known to exist on the island, and it was supposed to have been brought here from the original country. He had also seen a stone image there, which was considered extremely sacred, about 4 feet high. He thought it was extremely easy to account for the images on Easter Island, if the inhabitants had for centuries been Polynesians. If only eight or ten images were made in that number of years, a very few centuries would suffice to cover the island with them. If the

wooden images of New Zealand had not decayed there would be hundreds of thousands of them by this time. Most probably there are at present as many as a hundred thousand there of wood. The language, too, of Easter Island is distinctly a Polynesian language. But on this point a difficulty arises about Peru, for "Titicaca," the name of the lake which Mr. Markham alluded to, is a Polynesian word.\*

Mr. MARKHAM. It means the rock of lead.

Sir GEORGE GREY said it would not mean that in a Polynesian language. However, he felt convinced that the images were the work of a Polynesian race, and what he had heard from Admiral Belcher confirmed that view.

The PRESIDENT said he was to a great extent convinced by the reasoning that had been opposed to the Peruvian theory. He certainly was astonished that in this small island such wonderful works had been carried out. Still the material of which the large images are made is so friable and easily worked, that the difficulty of forming them would probably be even less than if wood had been used.

Mr. PALMER said, he found the people the most happy in the world. Nothing could exceed their joy at seeing the strangers. They danced about and welcomed them just like pet dogs. There are now only about 900 there, of whom 300 are women, and they are rapidly dying out. They were living on half a rat a day when he was there. They would not work; it was much easier to sit down and look at anything that was going on. There appeared to be plenty of fowls on the island, but he never saw one cooked, and the people do not care about eggs. Since the raid made upon them by the Peruvians, they have all lived near Cook's Bay, and there they seem to be complacently waiting their doom. They have been entirely cured of thieving. A very few years ago they filched like all the other Polynesians, but now they never think of touching anything that does not belong to them without permission. When they were allowed to take some pieces of soiled paper, they ran and washed it in sea-water, showing what impression they had of it. They were very good people indeed.

*Sixth Meeting, February 14th, 1870.*

SIR RODERICK I. MURCHISON, BART., K.C.B., PRESIDENT, in  
the Chair.

PRESENTATIONS.—*Dr. Wm. H. Colvill ; R. G. Clements, Esq.*

ELECTIONS.—*Rev. Thomas H. Braim, D.D. ; John Edward Dawson, Esq. ; Edward Hutchins, Esq. ; James Irvine, Esq. ; Mark Henry Lackersteen, Esq., M.D., &c. ; Joseph Moore, Esq. ; Commander Noel Osborn, R.N. ; James Nisbet Robertson, Esq. ; Joseph Starling, Esq. ; Henry Stillwell, Esq., M.D. ; Charles Stenning, Esq. ; John Wilton, Esq., M.D.*

\* Since the Meeting, Sir George Grey has informed the Editor that an account of stone platforms and chambers, analogous to those of Easter Island, has been given by Captain J. Vine Hall, in a Memoir on the Island of Rapa or Oparo, published in the 'Transactions and Proceedings of the New Zealand Institute,' vol. i. p. 128. This is important, in connexion with the tradition of the present inhabitants of their migration from Oparo.

ACCESSIONS TO THE LIBRARY FROM JANUARY 24TH TO FEBRUARY 14TH.—‘Marocco, 1814.’ By J. G. Jackson. Third Edition. Purchased. Murray’s ‘Handbook for Spain.’ By R. Ford. 1869. Purchased. ‘The Native Races of Russia Illustrated’ (in Russian). Donor, W. Egerton Hubbard, Esq. ‘Les Hindoûs.’ Par F. Baltazard Solvyns. Paris, 1808-1811. Donor, C. Holte Bracebridge, Esq. ‘Spain to the Sahara.’ By M. B. Edwards. 1868. Purchased. ‘Two Years in Ava, 1824-26.’ Purchased. ‘Winter Tour in Spain, 1868.’ Purchased. ‘Roughing it in Crete, 1868.’ By J. E. St. H. Skinner. Purchased. ‘Rambles in the Deserts of Syria, 1864.’ Purchased. ‘Life of Las Casas.’ By A. Helps. 1868. Purchased. ‘Japan, 1869.’ By E. P. Elmhirst and R. M. Jephson. Purchased. ‘A Year in Sweden.’ By H. Marryat. 1862. Purchased. ‘Ruined Cities within Numidian and Carthaginian Territories.’ By N. Davis. ‘The Levant, the Black Sea, and the Danube.’ By A. Arnold. 2 vols. 1868. Purchased. ‘Victoria, 1864.’ By W. Westgarth. Purchased. Siebold’s ‘Nippon.’ 6 vols. Leyden, 1852. Purchased. ‘A Fortnight in Egypt, 1869.’ By Sir F. Arrow. Donor, the author.

The following paper was read :—

*On the Runn of Cutch, and Neighbouring Region.* By Sir H. BARTLE E. FRERE, K.C.B., &c.

[ABSTRACT.]

THE author commenced by defining the region he was about to describe, as a broad belt of country lying between the Indus on the west and the Arivalli Mountains on the east, and extending from the foot of the Himalaya to the Peninsula of Cutch on the Indian Ocean; the length was about 600 miles, and its breadth varied from 100 to 150 miles. The southern portion was formed by the singular tract of country called the Runn of Cutch, which forms a level plain 150 miles in length, lying a little lower than the region around it, and distinguished by the total absence of vegetation. It forms, during the greater part of the year, a plain of firm sand, saturated with salt, on which the hoofs of horses and camels in passing make scarcely any impression. It is so level that a moderate rainfall remains like a vast slop on the surface, and is blown about by the wind until it evaporates. During the south-west monsoon, however, the high tides flow into it and meeting heavy land-floods brought down by the River Loonee, cover it with water to the depth of one or two feet. Travellers and caravans pass over it, but travellers without a guide are sometimes lost, for there are absolutely